

Introduction

Christians often ask us: "If you don't believe in the four Gospels of the New Testament, then where is the 'true Gospel' that the Qur'an speaks of?" This is not an easily answered question. It is certainly true that we do not affirm that the books of Matthew, Mark, Luke and John are the words of God -- They are not even the words of Matthew, Mark, Luke, or John. History teaches us that these books were anonymous until the 180 CE at which time they were pseudonymously ascribed to two disciples of Christ, a student of Peter, and a missionary partner of Paul.

These so-called "Gospels" were written many decades after the ascension of Christ (between 68 CE - 110 CE), in a language foreign to Jesus himself who spoke Syriac, by four men who never claim to be writing while inspired by the Holy Ghost. The oldest New Testament manuscripts on earth, the Codex Sinaiticus and Codex Vaticanus, were not codified until 350-375 CE.

It is also a fact that all four canonical gospels were composed after the Apostle Paul had penned all fourteen of his letters and epistles to the various European churches and were widely in circulation in the Greco-Roman world (Many scholars contend that only seven letters are genuinely from Paul while the others are pseudonymous). Although there is still a lot of useful material preserved in the four canonical gospels for us to reconstruct the original Gospel of Jesus, we must remember that despite this fact, all four accounts are heavily influenced by Pauline doctrine and Hellenistic elements. Paul's revolutionary view of the death and resurrection of the Jewish Messiah, for instance, as atonement for the sins of mankind is apparent even as early as Mark's Gospel: "The Son of Man did not come to be served but to serve, and to give his life as a ransom for many" (Mark 10:45).

Even with this said, much of the actual recorded words of Christ in the New Testament gospels horrendously contradict statements

made by Paul in his writings (See Chapter 3 of the book "In Defense of Islam" on Voiceforislam.com). Alas, the quest for a Gospel of Jesus Christ that either predates Paul or was written concurrently with his letters continues.

Certainly Muslims believe in the *Injil-e-'Isa*, or the Gospel according to Jesus as being the true Word of God Almighty. However, this Gospel is not the subjective biographical accounts of the four evangelists as recorded in the New Testament. You can think of these gospels (notice the small "g") as being four theologically motivated interpretations of the one true Gospel, which so far has not shown up on earth in writing. The Gospel of Jesus was a spoken message that God sent to the Children of Israel as light and guidance. The synoptic authors tell us:

- "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the *gospel* of the kingdom..." (Matthew 9:35).
- "Now after that John was put in prison, Jesus came into Galilee, preaching the *gospel* of the kingdom of God" (Mark 1:14.).
- "And it came to pass, [that] on one of those days, as he taught the people in the temple, and preached the *gospel*..." (Luke 20:1).

THIS is the Gospel that Muslims believe was truly sent down from above; the *teachings* of Christ as oppose to the meaning of his (apparent) death. Our goal is this booklet is to "de-Paul" (much like you would "de-bug" software) the four Biblical accounts and arrive at objective truths that can be reconciled with what Islam teaches us and thus state very unequivocally to the Christian questioner what we mean when we say we believe in the Gospel of Jesus.

The True Criterion?

A book was just recently released by Wine Press Publishing called "Furqanul Haq," or "The True Criterion." The editorial review on Amazon.com reads: "Arabic and English side-by-side on every page. Prose and poetry of the highest caliber in classical Arabic with English interpretation. It contains 77 surahs (chapters) dealing with as many subjects which are beautifully written and easily understood. Love, Light, Peace, Truth, Repentance, Women, Marriage, Fasting, Prayer, Abrogation, The Sacrifice, Inspiration, Paradise, The Scale and The Excellent Names are some of the chapters written in the unique style of the Quran." Sounds good, right? The problem: This is not the Qur'an!

Apparently, some poor Arab Christian on his last evangelical leg decided to plagiarize many of the chapters of the actual Qur'an and made minor changes in order to "Christianize" the text. The despicability and deception of such a move is surpassed only by its desperation. The Bible isn't working for them; they have to use OUR scripture in order to convert people to their religion. I'm flattered, but still very offended.

After Muslim readers made a big hue and cry about the book to Amazon, one Christian commented: "I don't understand why this book offends Muslims. Doesn't the Koran say that infidels should try to produce something like the Koran in order to prove that they can't? Well, we did!" The verse in question is: "And if ye are in doubt as to what We have revealed from time to time to Our servant, then produce a Surah like thereunto; and call your witnesses or helpers besides Allah, if your doubts are true" (al-Baqarah 2:23).

The crucial part of this verse that our Christian friend failed to recognize is the phrase "besides Allah," meaning without the help of Allah's Word. In other words, don't copy wholesale from the Qur'an and make a few minor textual adjustments and claim that you have produced something comparable to it. -- That is called forgery.

Reminds me of the Words of God: "But when Our Clear Signs are rehearsed unto them, those who rest not their hope on their meeting with Us, Say: 'Bring us a reading other than this, **or change this.**' Say: 'It is not for me, of my own accord, to change it: I follow naught but what is revealed unto me: if I were to disobey my Lord, I should myself fear the penalty of a Great Day to come'" (Yunus 10:15). If I copied down verbatim a Shakespearian Sonnet with the exception of a few words here and there that I added on my own, can I possible say that I have produced a Sonnet equal to that of the English Master? Certainly not.

The detractors of the Prophet Muhammad (upon whom be peace) accused him of forging the Qur'an from the Bible. Yet there isn't even a SINGLE verse in the entire Qur'an that is near identical to a verse in the Bible. -- "When We substitute one revelation for another,- and Allah knows best what He reveals in stages,- they say, 'Thou art but a forger:' but most of them understand not" (an-Nahl 16:101). It's true that some of the stories are similar, but that is because the Qur'an confirms as well as corrects certain Biblical narrations that had been fabricated by the hands of men. This is why the Qur'an is the Criterion! The Qur'an lay outside all of the familiar categories of Arabic rhyme and prose. It is a miracle of language, rhetoric, poetry, and is absolutely inimitable.

Last example: Allah reveals, "O mankind! Here is a parable set forth, listen to it! Those on whom, besides Allah, ye call, cannot create even a fly, if they all met together for the purpose" (al-Hajj 22:73)! "Wait a minute," you might say, "Scientists today have cloned livestock! A fly would be no problem." Cloned yes, but create? Never. Allah is referring to the creation of a fly **out of nothing**, just as He creates. Taking an animal's DNA, its entire genetic make-up and a substance that GOD created Himself, and using it to clone a sheep or cow does not constitute creation. The same applies to "Furqanul Haq." You cannot rival God's miracle by using His miracle to do so!

News of this book has led me to a very interesting and important project. Obviously, the "Furqanul Haq" is not the Qur'an. But what if I were to do the same thing to the Christian scripture? What if I took elements present in the four canonical Gospels and harmonized them into a single account and "Islamicized" the text in a few places? Why not? Certainly Christians are constantly demanding from us to produce the true Gospel of Jesus Christ (or at least our version of it) in light of our rejection of the twenty-seven books of the New Testament as God's infallible Word. It would be a bitter taste of their own medicine. Besides, this is exactly what the evangelists Matthew, Mark, Luke, and John did themselves! My resulting work has been named: "αληθινος ευαγγελιον ιησους χριστος," (Greek for *Alethinus Evangelion laysus Christos*)

- "The True Gospel of Jesus Christ" or simply "Injeel-ul-Haq."

A Quick Glance at the Four Gospels

According to the consensus of Biblical scholars, religious and secular, the Gospel of Mark was the first of the quartet to be written down, although it is second in order in the New Testament. It is the shortest Gospel, comprised of only sixteen chapters. The tone and language of this Gospel are very dark and gloomy; written during the time of the Roman assault on Jerusalem and razing of the sacred Temple by Tiberius (68-70 CE). Therefore, Mark's account is extremely apocalyptic; The imminence of Jesus' Paraousia (2nd coming) and his role as the future eschatological judge are constant themes throughout the account.

In Mark, Jesus is the Hidden Messiah and Suffering Prophet who came to "give his life as a ransom for many (Mark 10:45)." -- A concept that reeks of Paulism. However, due to its nearness in time to the actual ministry of Christ, I have used The Gospel of Mark as the basis and foundation for the Injeel-ul-Haq. The Gospels of Mark, Matthew, and Luke are referred to as the synoptic Gospels (meaning: "one-eyed"), since they basically follow the same chronology of events.

Matthew completed his version of the Gospel around the year 85 CE. His goal was to convince his Jewish readers that Jesus was in fact the true Jewish Messiah who did "not come to destroy the law or the Prophets, but to fulfill" (Matthew 5:17). Matthew quotes from or alludes to the Hebrew Bible at least eighty times in his evangelical account. Although Christians contend that the author of this book was in fact Matthew, or Levi, a disciple of Christ, almost all Biblical scholars have abandoned this view. It does not stand to reason that an ear and eyewitness of the message and ministry of Christ would plagiarize ninety-percent of Mark's Gospel, a man who never even met the historical Jesus of Nazareth and relied solely upon hearsay accounts and oral traditions. Matthew's Gospel not only incorporates the vast majority of Mark's Gospel, but also includes material that is unique to his account, called Matthean material (M), and also draws upon the mysterious Q-source document.

Luke's intention behind his Gospel is to provide a man named Theophilus a much more orderly account of what happened to Christ since Luke is a physician and can do things much more systematically in comparison to a fisherman or a tax-collector. Scholars date the composition his Gospel around 90-95 CE. Luke speaks primarily to a Gentile audience and wants to demonstrate the universality of the Gospel message. It is Luke's wish of connecting Jesus to the larger GrecoRoman world that "inspires" him to dub Jesus "Soter," meaning Savior, a concept of God prevalent in Greco-Roman mystery religions. Like Matthew, Luke also incorporates the vast majority of Mark's Gospel and draws upon the Q-source document, but also includes material that is unique to his account, called Lukan material (L).

The Gospel of John is radically different from the synoptic tradition in almost every sense. Rather than Jesus making speeches about the coming Kingdom of God or constructing parables to demonstrate the likeness of that Kingdom, the Jesus of the Fourth Gospel elects to provide his listeners with very long theological discourses about

his very nature. Many Christian scholars believe John's Gospel to be a mystical interpretation of the message and person of Christ and essentially an unhistorical piece of writing intended to prove Jesus' deity and death and resurrection. This Gospel was written to tie up the many loose ends of the Jesus event and lay to rest many of the Gnostic ideas that had become so popular prior to its composition.

The advantage of the author of the Gospel of John is the fact that he could literally sit back and examine the synoptic tradition in light of current events. For instance, Jesus is reported by the synoptics as saying "There are some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power" (Mark 16:28; Mark 9:1; Luke 9:27); and "the present generation will live to see it all." Obviously, the 2nd Coming of Christ never materialized during the lifetime of the 1st generation of Christians. Therefore, John downplays the idea of a swift Paraousia and replaces it with the coming of the Paraklaytos (Comforter, Intercessor), who in the mean time will guide believers into all truth. I believe that this is something that John actually got right. Christians, however, are in manifest error when they conclude that the promised "Munahma" (Comforter) is the third person of a triune god. John also seems to have gotten right the fact that Jesus' ministry spanned three years and not just one as is the synoptic view.

The Gospel of the Galatians

Sometime in the early fifties CE, the self-proclaimed disciple of Jesus Christ and former Pharisee Paul of Tarsus made a missionary journey into the city of Galatia in Asia Minor, modern day Turkey. His mission: To convince the people of the city that the idols of wood and stone and they were worshipping were false gods of their own creation and that Jesus Christ was rightfully their Lord and Savior who had shed his precious blood to cleanse them of their sins.

Not unlike the missionaries of today who employ deception to catch fish for Christ, Paul admits in 1 Cor. 9:20-23 that he frequently

imitates the ways of Jews and Gentiles so that he "might by all means save some." Paul's use of deception will speak very loudly when we closely consider his motives for writing his epistle to the Galatians. Ironically, it is this very book of the Bible that will provide us with absolutely astonishing insight as to what the true Gospel of Jesus Christ actually was. Paul inadvertently spills all of the beans. Our task: To read behind his words.

After a thorough brainwashing session, Paul's message of a resurrected man-god finds its way into the hearts of many people who decide to forsake their worship of created idols for the worship of created man. After Paul leaves the province, a group of Syriac-speaking Nazarene Christians from Palestine, true disciples of Jesus Christ, travel to Galatia and attempt to undo some of the false teaching that the Galatians had received from Paul.

Paul catches wind of this and decides to write a very strongly-worded letter to the Galatians, chastising them for being "so easily removed from him" who called them "into the grace of Christ unto another Gospel" (Gal. 1:6). What exactly did the Galatians learn from the Nazarene disciples that made Paul so furious? -- Furious enough to abandon his own advice to "curse not" (Rom. 12:14) and say that everyone who preaches a gospel different than that which he gave them should be "accursed" (Gal 1:9)?

Christ not crucified?

Paul explodes: "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you (Gal 3:1)? -- Paul seems to have breached a clear injunction of Christ when the latter said: "Whoever shall say 'Thou Fool,' shall be in danger of Hellfire" (Matt. 5:22). In Galatians 3:1, Paul is either stating a fact that Jesus was crucified and therefore "abolished the law in his flesh" (Eph. 2:15) by dying as a perfect sacrifice for sin OR he is lambasting the Galatians for disbelieving that Christ was even crucified at all. The latter would

have flown right into Paul's face since the very foundation of his gospel rests on the supposed death and resurrection of Jesus Christ. This would certainly explain his anger.

He comments: "If Christ be not raised, your faith is in vain, ye are yet in your sins" (1 Cor. 15:17); "Remember that Jesus Christ of the seed of David was raised from the dead, according to MY GOSPEL" (2 Tim. 2:8). In fact, Paul is the actual founder of the religion that bears the title of Jesus. He admits this freely in 1 Cor. 3:10: "According to the grace of God which was given to me, as a wise master builder, I have laid the FOUNDATION, and another builds on it." We must question the source of Paul's "revelation." While Jesus had power over demons and terrified them with his very presence, Paul admits that he regularly gets beat over the head by a "messenger of Satan" from time to time (2 Cor. 12:7). Is this how a saint or an apostle is supposed to be treated?

It seems as if the Nazarene disciples corrected Paul's erroneous teaching that Jesus was killed on the cross. God reveals in the Qur'an regarding Jesus: "...they killed him not, nor did they crucify him" (an Nisaa 4:157). When the Passion of the Christ is removed from Christianity, the religion itself becomes absolutely worthless. The Gospel of Thomas was discovered in 1945 at Nag Hammadi and is believed by many Christians, including the Jesus Seminar, to predate the Gospel of Mark. In fact, the Jesus Seminar has dubbed this book as the "Fifth Gospel." But why was it rejected as heresy and banned by the Church? The reason: NO PASSION NARRATIVE.

The Apocalypse of Peter was also discovered in the caves of Nag Hammadi -- So why was this book rejected and banned? Because it supports the substitution theory that Jesus was saved from the cross while another went in his stead. The Gospel of Peter met a similar fate by the Church because of its endorsement for Docetism (A first-century Gnostic movement that maintained that Jesus was merely a phantom who did not possess a physical body and therefore did not suffer on the cross). If Christians continue to uphold the authenticity

of the canonical Gospels by maintaining that they were authored by towering figures of the first-century Jesus movement, then why do they reject documents penned by Peter, the chosen disciple of Christ?! Who can be more towering than Simon Cephas himself?

Then there is Q. The Q-source document is a hypothetical document that New Testament scholars believe Matthew and Luke drew upon in their respective accounts that explains why the two evangelists have much material in common that is absent from Mark. Q (German for "Quelle," representing the unknown) is important because it is believed by many to actually predate Paul (45-50 CE). Examples of Q-source material include: The Sermon on the Mount with Beatitudes and Lord's Prayer, the ministry of John the Baptist, and various parables of the coming Kingdom of God. The fascinating aspect of Q is that it does NOT contain a Passion Narrative or even a single Passion prediction! I have extensively included Q material in the Injeel-ul-Haq since these statements of Christ originate directly from the Christian kerygma (oral traditions) of the immediate disciples of Christ.

There were also many early Christian communities who did not believe that Christ was crucified, such as the Basilidians, Marcionites, Cerinthians, Carpocratians, to name a few. Unfortunately, after the Synod at Nicea in 325 CE, the Trinitarian Christians went on a genocidal killing spree, burning books and exterminating entire populations of Christians who refused to worship a triune god. Many of the early sects are therefore unknown to us. Christians will contend that these sects, however, had extremely unorthodox beliefs that were alien to the New Testament teaching. My point is mentioning them is not to debate whether they were "true Christians" or not, but simply to state a fact that there were definitely many differing views about the apparent death of Christ even from the very beginning.

Law and commandments still binding?

Paul continues in his letter to the Galatians: "For as many as are of the works of the law are under the curse...But that no man is justified by the law in the sight of God, [it is] evident: for, The just shall live by faith. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree" (Gal 3:10-13).

After realizing that Christ was never really crucified, the Galatians were exhorted by the Nazarene Christians to keep the Mosaic Law and commandments and well as circumcision which was called "an everlasting covenant" by God in Genesis 17. Paul, realizing the danger in this says: "Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing" (Gal 5:2). Who is Paul that he can make the law of God null and void? Isn't he the kind of character Jesus described when he said (quoting Isaiah), "This people draw nigh unto me with their mouth, and honor me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of MEN" (Matt. 15:8-9)?

If Christ Jesus himself (upon whom be peace) had to keep all of his "Father's" laws and commandments (John 15:10) including circumcision and the kosher restrictions (Jesus drowned 2,000 pigs, Matt. 8:32; Mark 5:13; Luke 8:33), who is Paul to claim that the law has been "nailed to the cross" (Col. 2:14)? Did not Jesus say that as long as heaven and earth endure, "neither a jot nor a tittle shall pass by the law" (Matt. 5:17)? Matthew tells us of a scribe who came to Jesus calling him "Good Master," and asking him what he must do to gain eternal life. Jesus responded, "Why are you calling me good? There is no one good but one, that is God. FOLLOW the COMMANDMENTS and you shall enter the life" (Matt. 19:16-17). Can it be any more clear?

A Christian will rebut, "But no one can perfectly follow ALL of the commandments. We will fall short!" But why would God give us

something to follow if it was impossible for us to do so? Luke says about the parents of John the Baptist: "And they were both righteous before God, walking in ALL the commandments and ordinances of the Lord blameless" (Luke 1:6). If Zachariah and Elizabeth can perfectly follow all of God's law, why can't we? The answer: Because we are living in a time where we are literally inundated with sin and rebellion against God. I must admit this. The Christian is right, we will fall short. But how do we bridge the gap between sin and perfection, between the mortal and the divine? The Christian answer: Sacrifice. The Muslim answer: Trusting in a Merciful God.

Jesus says: "I require Mercy not sacrifice (and the knowledge of God more than burnt offerings)" (Matthew 9:13 quoting Hosea 6:6). It's not about shedding blood anymore as the ancient Israelites once practiced. It's about God's Mercy and having knowledge of Him. In Mark 12, Jesus listens attentively to a scribe who tells him that the Oneness of God, God's love, and love of neighbors mean "far more than ANY whole offerings or sacrifices" to which he responds, "You are not far from the kingdom of God." Ironically, Paul calls Jesus both an "offering" and a "sacrifice" to God in Eph (5:2), "a sweet-smelling aroma." -- And this is the opinion of the orthodox churches.

Therefore, bridging the gap between sin and perfection has been changed by a direct Gospel injunction from ritualistic sacrifice, which does not affect the heart, to trust in the Love and Endless Mercy of God. -- THIS IS THE GOSPEL. And this is exactly the definition of Salvation in Islam as taught to us by the Holy Prophet Muhammad (peace and blessings be upon him), who was a Mercy sent unto all mankind, the Master of the children of Adam.

God Almighty tells us in the Qur'an that Jesus came to confirm the law which came before him (Saff 61:6) as well as make a few amendments and addendums to the law (ali 'Imran 3:50) in order to prepare the Children of Israel for the coming of a new law, the universal law, and the emergence of "Munahma" from Arabia.

The Coming of the Messenger of God

Luke tells us in Acts that after Paul experienced his apocalypsis in the desert on his way to Damascus, he went into Syria "for many days," then traveled into Jerusalem to try to "join the body of the disciples." Unfortunately for Paul, the remaining eleven apostles of Christ dismissed his pure intentions deeming him a deceiver and a dangerous malefactor. It was only the vouching of Barnabas that convinces the true Nazarene disciples that Paul has indeed converted -- Converted to what though? -- That is the question. Luke also tells us that Ananias laid his hands on Paul, giving him the Holy Ghost, and baptized him into the Kingdom of God (Acts 9:17-18).

In Galatians, however, Paul mentions nothing of Barnabas' vouching or of his baptism by Ananias and is obstinate that his mission is "not from men or through man, but through Jesus Christ and God the Father" (Gal. 1:1). Paul further contradicts Luke by stating that after his vision, he went into Arabia for three years before arriving in Damascus and finally traveling to Jerusalem where he only met with Peter and James (Gal. 1:17-19). Paul wants so much that the Galatians believe him that he resorts to taking an oath: "Now concerning the things which I write to you, indeed, before God, I do not lie" (Gal. 1:20).

We must remember that the only sources that we have on earth about the Apostle Paul are the writings of Paul himself and his prized pupil Luke. Therefore, the fact that these two men are telling us strikingly different tales is problematic indeed. In Acts, Luke tells us that James and Peter were extremely concerned about how other Christians would perceive Paul's unorthodox teaching of freedom from all Mosaic restrictions. James tells Paul to go to the temple and pay for the men to have their heads shaved to prove that the "rumors were false" and that he "adheres to all that is in the Law (Acts 21:24)." Paul agrees to this and also concedes that he will follow the Kosher laws and exhort his congregations to do the same. Thus Paul's hypocrisy is made manifest by the fact that he agreed to impose

certain Mosaic restrictions with his words but vehemently renounced all such restrictions by his writings.

Unlike Jesus, Paul almost never mentions the impending Kingdom of God and seems to know next to nothing about the historical Jesus' ministry experiences in Galilee and Jerusalem. He only quotes Jesus once in his fourteen letters and knows nothing about the virgin birth. Can you imagine a Christian missionary of today going into the Middle East and NEVER uttering the Lord's Prayer, or one of the Beatitudes, or even a SINGLE parable that Christ gave?

Rather than assimilating himself into the first century Jesus tradition, Paul instead invents a religion ABOUT Jesus and declares himself the "Apostle of the Nations".

But what does it mean to be the "Apostle of the Nations." The Greek word apostle, meaning "one sent forth" is exactly equivalent to the Arabic "Rasool." In the language of scripture, "all nations" or "of all nations" denotes universality. For instance Allah reveals in the Qur'an that Mary was chosen above the women of all nations. The Arabic for "all nations" is 'alameen, which also means "all the worlds." In essence, Paul is known as the "Universal Apostle" or "Universal Messenger." Why was he given this title?

As Muslims, we believe that Jesus (peace be upon him) gave the Children of Israel good news (Gospel) of a Messenger to come after him, ismuhu Ahmad -- "whose name shall be Ahmad (Qur'an 61:6)." Christ was undoubtedly questioned about this by his contemporaries who demanded more specific information as to who exactly "Ahmad" is and when will he come. These crucial conversations are left out of the canonical Gospels.

With this in mind, it suddenly becomes clear as to why Paul in Galatians claimed that he went to Arabia for three years after his vision of Christ and why he stressed the fact that "we are children of the promise, of the freewoman Sarah and not children the of

bondwoman Hagar (Gal. 4:28-31)." -- The Nazarene Christians told the Galatians that the promise of God was made with Abraham's first son Ishmael and that the "Universal Messenger (Qur'an 34:28)" would come out of Arabia because THIS is what Jesus taught them! Therefore, Paul claims to be that Messenger (Apostle) from Arabia but reminds the Galatians of the Jewish scribal forgery that Isaac was the covenant child. It's funny how Paul goes from calling the Law a "curse" and "bondage" to using the Law to justify his stance against the Gospel of the Galatians. I can almost imagine Paul tying his turban while seated upon his camel and contemplating whether or not he should claim to be an Arab!

In the Syriac lectionary, the Comforter of John 14-16 is called "Munahma." -- The etymological similarity of this word with the Arabic Ahmad cannot be denied. Both are derived from the archaic tri-literal Semitic hemed root (hmd), also known as the "praise root." Ahmad literally means "The Most Praised." This is the superlative form of the name Muhammad, and Muhammad is the Messenger of God (salallaahu 'alayhi wa 'ala aalihi wa sallam).

Paul vs. Jesus

Paul has managed to contradict Jesus in almost every single area of faith and practice. Jesus says that there is no original sin (Mark 9:13-14) while Paul says there is (Rom. 5:12-14). Jesus says that not ALL of us are unrighteous people (Mark 2:16-17; Matt. 15:24) while Paul says that no one is righteous (Rom. 3:10, 23). Jesus says that our good works are necessary and meaningful (Matt. 5:16; John 10:24-25) while Paul says they are worthless and unnecessary (Eph. 2:8-9; Gal. 3:6-14). Jesus exhorts his followers to strictly adhere to the laws and commandments (Mark 10:18-19; Matt. 19:17; Luke 18:20) while Paul calls the law and commandments a "curse" and "bondage" (Gal. 2:16, 3:11, 24; Rom. 2:13). Jesus says that atonement through sacrifice is not necessary (Mark 12:28-29; Matt. 9:13) while Paul believes that only Jesus' atonement blood sacrifice can save us (Eph 5:2; Gal 3:13; Heb. 9:26). Yet after all of this, Paul still has the audacity to claim: "Be my followers, as I am a follower of Christ" (1 Cor. 11:1)!

Jesus, a Semite

The original language of the Gospel was not Greek, or Latin, and certainly not Queens English. It was revealed in the spoken language of the Semitic-speaking Jesus which was Syriac, also called late or Christian Aramaic. The language of the Gospel must have sounded very similar to the Qur'an. Below there is a comparison between the Lord's Prayer taken from the *Pshitta* version of the New Testament and sura *al-Fatihah* from the Qur'an. Not only are these two passages similar in their content, they both exhibit a beautiful rhymed style that is totally inimitable.

al-Fatihah (Qur'an 1:2-7)

"Praise be to God, the Cherisher and Sustainer of the worlds. *Al-hamdu lillahi rabbil 'alameen.*

Most Gracious, Most Merciful.
Ar-rahmanir-raheem.

The Master of the Day of Judgment.
Maaliki yowm-mid-deen.

Thee do we worship, and Thine aid we seek.
Iyyaka na'budu wa iyyaka nasta'een.

Show us the straight way;
Ehdinas-siraatal mustaqeem;

the way of those on whom Thou hast bestowed Thy Grace, those whose portion is not wrath, and who go not astray.
Siratal-latheena an'amta 'alayhem, Ghayril maghdhubi 'aleyhem wa ladh-dhaaleen.

Amen."

Emeen.

The Lord's Prayer (Matthew 6:9-13)

"Our Father which art in heaven, hallowed be thy name.

*Avoon d'vashmayo, nathqadash **Shmokh.***

Thy kingdom come; thy will be done in earth, as it is in heaven.

*U'tithe **malkoothokh**; u'nehwun **tsevyonokh**, b'ara aykh
d'vashmayo.*

Give us this day our daily bread.

*U'lekhman emina, d'yewma hev **len.***

And forgive us our debts, as we forgive our debtors.

*Ushvuq len **khewbeyn**, eykéna d-af **énkhnén** nshvéqén l-
khéyavéyn.*

And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever.

*Ula téythin l-nesyuna, ela pétsan men bisha. Meghul d-dhilakh: hi
mélkutha u'theshbukhta; l'Além '**almeen.***

Amen."

Émeen.

Final Words

Please keep in mind that despite its title, the Injeel-ul-Haq is NOT actually the Gospel of Jesus (This should be obvious). The actual Gospel of Christ has not (yet) surfaced. This work is simply the result of repeated demands from Christians to produce our version of the message of Christ.

The chronology and narration of events in the Injeel-ul-Haq is based on Mark's Gospel since it predates the other canonical Gospels. Matthew and Luke are also used extensively with heavy emphasis on Q-source material since this may very well predate Paul and his letters and epistles. Finally, John's Gospel is used sparingly (mostly for purposes of commentary) since its material differs so vastly from the synoptic tradition. You will notice that 99% of the passages borrowed from the Christian Gospels have remained unchanged. Major changes in the text or new text is always followed by the initials (GOJ), meaning Gospel of Jesus. Much of the Qur'anic stories about Christ are also included in the Injeel-ul-Haq due to the fact that these statements are the only authentic and true narrations.

THE TRUE GOSPEL OF JESUS CHRIST αληθινος ευαγγελιον
ιησους χριστος

by Ali Ataie

1 The beginning of the Gospel of Jesus Christ, the Son of Abraham (Mark). There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia, and his wife was of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because Elisabeth was barren, and they both were now well stricken in years (Luke).

Now to the care of Zacharias was a young woman assigned whose name was Mary. Every time that he entered her chamber to see her, he found her supplied with sustenance. He said: "O Mary! Whence comes this to you?" She said: "From God: for God provides sustenance to whom He pleases without measure." There did Zacharias pray to his Lord, saying: "O my Lord! Grant unto me from Thee a progeny that is pure, for Thou art He that heareth prayer" (Qur'an). And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him. But the angel said unto him, "Fear not Zacharias, for thy prayer is heard and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John (Luke), on none by that name have God conferred distinction before" (Qur'an). "And thou shalt have joy and gladness, and many shall rejoice at his birth." "For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink, and he shall be filled with the Holy Ghost even from his mother's womb" (Luke).

"O John! Take hold of the Book with might. And God will give him wisdom even as a youth. And piety for all creatures as from Him, and purity. He will be devout. And kind to his parents, and he will not be overbearing or rebellious" (Qur'an). And many of the children of Israel shall he turn to the Lord their God. And he shall go before the

Prophet in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just (Luke). So peace be upon him the day he will be born, the day that he dies, and the day that he will be raised up to life again" (Qur'an). And Zacharias said unto the angel, "Whereby shall I know this for I am an old man, and my wife well stricken in years?" And the angel answering said unto him, "I am Gabriel that stood in the presence of God, and I am sent to speak unto thee, and to show thee these glad tidings (Luke). Thy Sign shall be that thou shalt speak to no man for three nights, although thou art not dumb." So Zacharias came out to his people from his chamber and told them by signs to celebrate God's praises in the morning and in the evening (Qur'an).

And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth to the virgin called Mary (Luke), who withdrew from her family to a place in the East (Qur'an). And the angel came in unto her, and said, "Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women." And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be (Luke). She said: "I seek refuge from thee with God Most Gracious. Come not near if thou dost fear Him" (Qur'an). And the angel said unto her, "Fear not Mary, for thou hast found favour with God" (Luke). O Mary, God hath chosen thee and purified thee - chosen thee above the women of all nations. O Mary, worship thy Lord devoutly, prostrate thyself and bow down in prayer with those who bow down. O Mary, God giveth thee glad tidings of a word from Him: his name will be Christ Jesus, the son of Mary, held in honour in this world and the hereafter and of the company of those nearest to God. He shall speak to the people in childhood and in maturity. And he shall be of the company of the righteous." She said: "O my Lord! How shall I have a son when no man hath touched me?" He said: "Even so God createth what He willeth. When He hath decreed a plan, He but saith to it, 'Be,' and it is! The similitude of Jesus before God is as that of Adam: He will create him from dust, then say to him: 'Be' and he will be" (Qur'an). The angel continued to announce to Mary, "And God will teach him the Book and Wisdom, the Law and the Gospel. And appoint him a

messenger to the Children of Israel, with this message: 'I have come to you with a Sign from your Lord, in that I make for you out of clay, as it were, the figure of a bird, and breathe into it, and it becomes a bird by God's leave. And I heal those born blind, and the lepers, and I quicken the dead, by God's leave. And I declare to you what ye eat, and what ye store in your houses. Surely therein is a Sign for you if ye did believe. I have come to you to attest the Law which was before me. And to make lawful to you part of what was before forbidden to you. I have come to you with a Sign from your Lord. So fear God, and obey me. It is God who is my Lord and your Lord; then worship Him. This is a way that is straight' (Qur'an). And behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. For with God nothing shall be impossible" (Luke). Now Mary traveled into Bethlehem of Judaea with Zakarias and his family as the Lord had commanded them (GOJ). Now Mary conceived a son, and she retired with him to a remote place. And the pains of childbirth drove her to the trunk of a palm-tree. She cried in her anguish: "Ah! would that I had died before this! Would that I had been a thing forgotten and out of sight!" But a voice cried to her from beneath the palm-tree: "Grieve not, for thy Lord hath provided a rivulet beneath thee. And shake towards thyself the trunk of the palm-tree. It will let fall fresh ripe dates upon thee. So eat and drink and cool thine eye. And if thou dost see any man say, 'I have vowed a fast to God Most Gracious, and this day will I enter into not talk with any human being.'"

2 At length she brought the babe to her people, carrying him in her arms. They said: "O Mary, truly an amazing thing hast thou brought! O sister of Aaron, thy father was not a man of evil, nor thy mother a woman unchaste!" But she pointed to the babe. They said, "How can we talk to one who is a child in the cradle?" The babe said, "I am indeed a servant of God. He hath given me revelation and made me a prophet. And He hath made me blessed wheresoever I be, and hath enjoined on me prayer and charity as long as I live. He hath made me kind to my mother, and not overbearing or miserable.

So peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life again" (Qur'an).

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them and they were sore afraid. And the angel said unto them, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger." And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, "Glory to God in the highest, and on earth peace, the most Praised (ευδοκία pronounced Eudokia in original Lukan Greek; from the verb dokia meaning "to praise") towards men." And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, "Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us." And they came with haste, and found Mary and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them (Luke).

Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem saying, "Where is he that is born King of the Jews? For we have seen his star in the east, and are come to revere him." When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, "In Bethlehem of Judaea: for thus it is written by the prophet, 'And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a King, who shall shepherd my people, Israel'" (Matthew).

And when eight days were accomplished for the circumcising of the child, his name was called Jesus, which was so named of the angel before he was conceived in the womb. And when the days of her purification according to the Law of Moses were accomplished, Mary brought him to Jerusalem, to present him to the Lord. And when she had performed all things according to the Law of the Lord, she returned into Galilee, to her own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom and stature, and the grace of God was upon him (Luke).

3 Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins (Luke). And saying, "Repent ye: for the kingdom of God is at hand." But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, "O generation of vipers, who hath warned you to flee from the wrath to come? "Bring forth therefore fruits meet for repentance. And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham" (Matthew). They asked of John, "Who art thou?" And he confessed, and denied not; but confessed, "I am not the Christ." And they asked him, "What then? Art thou Elias?" And he saith, "I am not." "Art thou the Prophet?" And he answered, "No." And they asked him, and said unto him, "Why baptizest thou then, if thou be not that Christ, nor Elias, neither the Prophet" (John)?

And John was clothed with camel's hair, and with a girdle of a skin about his loins, and he did eat locusts and wild honey. And preached, saying, "There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose" (Mark). And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn

down, and cast into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire. Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire" (Matthew). "He it is, who coming after me is preferred before me" (John), for he is the Messenger of God who was made beloved before the creation of Adam (GOJ).

And it came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And immediately the Spirit driveth him into the wilderness. And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him (Mark). And when he had fasted forty days and forty nights, he was afterward an hungred. And when the tempter came to him, he said, "If thou be the Son of God (Messiah), command that these stones be made bread." But he answered and said, "It is written, 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.'" Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple and saith unto him, "If thou be the Son of God, cast thyself down: for it is written, 'He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.'" Jesus said unto him, "It is written again, 'Thou shalt not tempt the Lord thy God.'" Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them, and saith unto him, "All these things will I give thee, if thou wilt fall down and worship me." Then saith Jesus unto him, "Get thee hence, Satan: for it is written, 'Thou shalt worship the Lord thy God, and him only shalt thou serve'" (Matthew).

After these things came Jesus back into the land of Judaea and there he tarried with John's disciples, and baptized (GOJ). And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized. For John was not yet cast into prison (John). Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God. And

saying, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Gospel." Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers. And Jesus said unto them, "Come ye after me, and I will make you to become fishers of men." And straightway they forsook their nets, and followed him. And when he had gone a little further thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets. And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught. And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes. And there was in their synagogue a man with an unclean spirit; and he cried out, "Saying, Let us alone! What have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy One of God." And Jesus rebuked him, saying, "Hold thy peace, and come out of him." And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. And they were all amazed, insomuch that they questioned among themselves saying, "What thing is this? What new doctrine is this? For with authority commandeth he even the unclean spirits, and they do obey him." And immediately his fame spread abroad throughout all the region round about Galilee (Mark). And the Jews marveled, saying, "How knoweth this man letters, having never learned?" Jesus answered them, and said, "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory: but he that seeketh His glory that sent Him, the same is true, and no unrighteousness is in him" (John). And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. But Simon's wife's mother lay sick of a fever, and anon they tell him of her. And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them. And at even, when the sun did set,

they brought unto him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door. And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him. And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. And Simon and they that were with him followed after him. And when they had found him, they said unto him, "All men seek for thee." And he said unto them, "Let us go into the next towns, that I may preach there also: for therefore came I forth." And he preached in their synagogues throughout all Galilee, and cast out devils. And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, "If thou wilt, thou canst make me clean." And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, "I will, be thou clean." And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed. And he straitly charged him, and forthwith sent him away; And saith unto him, "See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them." But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

4 And again he entered into Capernaum after some days, and it was noised that he was in the house. And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door. And he preached the word unto them. And they come unto him, bringing one sick of the palsy, which was borne of four. And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay. When Jesus saw their faith, he said unto the sick of the palsy, "Son, thy sins be forgiven thee." But there were certain of the scribes sitting there, and reasoning in their hearts, "Why doth this man thus speak blasphemies? Who can forgive sins but God only?"

And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, "Why reason ye these things in your hearts? Whether is it easier to say to the sick of the palsy, 'Thy sins be forgiven thee' or to say, 'Arise, and take up thy bed, and walk?' But that ye may know that I hath power on earth to forgive sins. I say unto thee, arise, and take up thy bed, and go thy way into thine house (Mark). I do nothing of myself; but as my Father hath taught me, I speak these things. The Son can do nothing of himself, but what he seeth the Father do. Again I say unto thee, I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. Verily, verily, I say unto you, the servant is not greater than his lord; neither he that is sent greater than he that sent him; for the Father is greater than I. If I bear witness of myself, my witness is not true" (John). And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God (Mark), which had given such power unto men (Matthew). And he went forth again by the sea side, and all the multitude resorted unto him, and he taught them (Mark).

And he opened his mouth, saying, "Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake" (Matthew).

"I say unto you which hear, love your enemies, do good to them which hate you. Bless them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloke forbid not to take thy coat also. And as ye would that men should do to you, do ye also to them likewise. For if ye love them which love you, what

thank have ye? For sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? For sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? For sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful." And he spake a parable unto them, "Can the blind lead the blind? Shall they not both fall into the ditch? The disciple is not above his master: but every one that is a complete submitter shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye" (Luke)?

"Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what father is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent (Matthew)? But I know, that even now, whatsoever thou wilt ask of God, God will give it thee (John). Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Master, Master, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Master, Master, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity

(Matthew). And behold in that day the Lord thy God will say unto me: 'O Jesus the son of Mary! Didst thou say unto men, worship me and my mother as gods in derogation of Me?' And I will profess plainly unto Him, 'Glory to Thee! Never could I say what I had no right to say. Had I said such a thing, thou wouldst indeed have known it. Thou knowest what is in my heart, Thou I know not what is in Thine. For Thou knowest in full all that is hidden. Never said I to them aught except what Thou didst command me to say, to wit (Qr'an): This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent (John). And I was a witness over them whilst I dwelt amongst them; when Thou didst take me up Thou wast the Watcher over them, and Thou art a witness to all things' (Qur'an). Therefore, take heed and know that God is Spirit: and they that worship him must worship Him in spirit and in truth (John)."

"Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like. He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great" (Luke). And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: For he taught them as one having authority, and not as the scribes.

5 Jesus continued his teachings: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth endure, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, that except your

righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matthew). It was God who revealed the Law to Moses: therein was guidance and light. By its standard have been judged the Jews, by the prophets who bowed in submission to God's Will, by the rabbis and the doctors of law: for to them was entrusted the protection of God's book, and they were witnesses thereto: therefore fear not men, but fear God, and sell not His signs for a miserable price. If any do fail to judge by the light of what God hath revealed, they are no better than Unbelievers. God ordained therein for you: 'Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal.' But if any one remits the retaliation by way of charity, it is an act of atonement for himself. And if any fail to judge by the light of what God hath revealed, they are no better than wrongdoers. And God hath sent me, the son of Mary, confirming the Law that had come before me. I have been given the Gospel: therein is guidance and light, and confirmation of the Law that had come before it: a guidance and an admonition to those who fear God (Qur'an). Ye have heard that it was said by them of old time, 'Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment,' but I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, 'Raca', shall be in danger of the council: but whosoever shall say, 'Thou fool,' shall be in danger of hell fire. Ye have heard that it was said by them of old time, 'Thou shalt not commit adultery,' but I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into Hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into Hell."

"Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet

before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth that thine alms may be in secret and thy Father which seeth in secret himself shall reward thee openly. And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do, for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye:

'Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever. Amen.'

"Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be

full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

6 When he was come down from the mountain, great multitudes followed him. And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And, behold, they cried out, saying, "What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time?" And there was a good way off from them a herd of many swine feeding. So the devils besought him, saying, "If thou cast us out, suffer us to go away into the herd of swine." And he said unto them, "Go." And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters (Matthew).

And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Master saw her, he had compassion on her, and said unto her, "Weep not." And he came and touched the bier and they that bare him stood still. And he said, "Young man, I say unto thee, Arise." And he that was dead sat up, and began to speak. And he delivered him to his mother. And there came a fear on all and they glorified God, saying, that a great prophet is risen up among us and that God hath visited His people. And this rumour of him went forth throughout all Judaea, and throughout all the region round about. And the disciples of John shewed him of all these things (Luke). And when John had heard in prison about the works of Christ (Matthew) he called unto him two of his disciples and sent them to Jesus, saying, "Art thou the Coming One or look we for another?" When the men were come unto him, they said, "John Baptist hath sent us unto thee, saying, Art thou the

Coming One or look we for another?" And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. Then Jesus answering said unto them, "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he, whosoever shall not be offended in me." And when the messengers of John were departed, he began to speak unto the people concerning John, "What went ye out into the wilderness for to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously appareled, and live delicately, are in kings courts. But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. For I say unto you, among those that are born of women there is not a greater prophet than John the Baptist: but he that is least and last amongst the prophets is greater than he" (Luke).

Now as he passed by, he saw Levi the son of Alphaeus sitting at the receipt of custom, and said unto him, "Follow me." And he arose and followed him. And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him. And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, "How is it that he eateth and drinketh with publicans and sinners?" When Jesus heard it, he saith unto them, "They that are whole have no need of the physician, but they that are sick (Mark): But go ye and learn what that meaneth, I will have mercy, and not sacrifice (Matthew). I came not to call the righteous, but sinners to repentance." And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful? And he said unto them, "Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him? How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?" And he said unto them, "The sabbath was made for man, and not man for the Sabbath (Mark).

But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless" (Matthew). And he entered again into the synagogue and there was a man there which had a withered hand. And they watched him, whether he would heal him on the sabbath day that they might accuse him. And he saith unto the man which had the withered hand, "Stand forth." And he saith unto them, "Is it lawful to do good on the sabbath days, or to do evil, to save life, or to kill?" But they held their peace. And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, "Stretch forth thine hand." And he stretched it out and his hand was restored whole as the other. And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him. But Jesus withdrew himself with his disciples to the sea and a great multitude from Galilee followed him, and from Judaea, And from Jerusalem, and from Idumaea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him. And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him. For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues. And unclean spirits, when they saw him, fell down before him, and cried, saying, "Thou art the Son of God, the Messiah." And he straitly charged them that they should not make him known. And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach and to have power to heal sicknesses, and to cast out devils. And Simon he surnamed Peter; And James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, the sons of thunder. And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon the Canaanite, and Judas Iscariot, which also betrayed him: and they went into a house. And the multitude cometh together again, so that they could not so much as eat bread. And when his friends heard of it they went out to lay hold on him for they said, "He

is beside himself." And the scribes which came down from Jerusalem said, "He hath Beelzebub, and by the prince of the devils casteth he out devils." And he called them unto him and said unto them in parables, "How can Satan cast out Satan? Verily I say unto you, all sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation" because they said, "He hath an unclean spirit." There came then his brethren and his mother, and, standing without, sent unto him, calling him. And the multitude sat about him, and they said unto him, "Behold, thy mother and thy brethren without seek for thee. And he answered them saying, "Who is my mother, or my brethren?" And he looked round about on them which sat about him and said, "Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and my sister, and mother" (Mark).

And a parable put he forth unto them, saying, "The kingdom of God is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, 'Sir, didst not thou sow good seed in thy field? From whence then hath it tares?' He said unto them, 'An enemy hath done this.' The servants said unto him, 'Wilt thou then that we go and gather them up?' But he said, 'Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.'" Another parable put he forth unto them, saying, "The kingdom of God is like to a grain of mustard seed, which a man took, and sowed in his field, which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs (Matthew), and it sends forth its blade, then makes it strong; it then becomes thick, and it stands on its own stem, filling the sowers with wonder and delight (Qur'an); and becometh a tree, so that the birds of the air come and lodge in the branches

thereof." Another parable spake he unto them: "The kingdom of God is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them that it might be fulfilled which was spoken by the prophet, saying, "I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world." Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, "Declare unto us the parable of the tares of the field." He answered and said unto them, "He that soweth the good seed is the coming Son of man. The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one. The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity and shall cast them into a furnace of fire. There shall be wailing and gnashing of teeth (Matthew) when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last" (Luke).

- 7 And he went out from thence, and came into his own country and his disciples follow him. And when the sabbath day was come, he began to teach in the synagogue and many hearing him were astonished, saying, "From whence hath this man these things? And what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? Is not this the carpenter, the son of Mary?" And they were offended at him. But Jesus said unto them, "A prophet is not without honour, but in his own country, and among his own kin, and in his own house." And he could there do no mighty work, save that he laid his hands upon

a few sick folk, and healed them. And he marveled because of their unbelief. And he went round about the villages, teaching. And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits (Mark) and commanded them, saying, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, 'The kingdom of God is at hand.' Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses, Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. And into whatsoever city or town ye shall enter, enquire who in it is worthy and there abide till ye go thence. And when ye come into a house, salute it and say (Matthew) Peace be to this house (Luke). And if the house be worthy, let your peace come upon it. But if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrha in the Day of Judgment than for that city. Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But when they persecute you in this city, flee ye into another. The disciple is not above his master, nor the servant above his lord. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth

a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward (Matthew).

8 And king Herod heard of him for his name was spread abroad, and he said, "That John the

Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him." Some said, "That it is Elias." And others said, "That it is a prophet, or as one of the prophets" (Mark). Many of the people said, "Of a truth this is the Prophet." Yet others said, "This is the Christ." But some said, "Shall Christ come out of Galilee? Hath not the scripture said that Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?" So there was a division among the people because of him. And some of them would have taken him but no man laid hands on him. Then came the officers to the chief priests and Pharisees and they said unto them, "Why have ye not brought him?" The officers answered, "Never man spake like this man." Then answered them the Pharisees, "Are ye also deceived? Have any of the rulers or of the Pharisees believed on him? But this people who knoweth not the law are cursed." Nicodemus, a secret disciple of Jesus, saith unto them, "Doth our law judge any man, before it hear him, and know what he doeth?" They answered and said unto him, "Art thou also of Galilee? Search the scriptures, and look: for out of Galilee ariseth not the Prophet (John) but out of Dedan as a fugitive" (GOJ, Isaiah 21:13-21). And every man went unto his own house (John).

Now Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philips wife: for he had married her. For John had said unto Herod, "It is not lawful for thee to have thy brother's wife." Therefore Herodias had a quarrel against him, and would have killed him but she could not: for Herod feared John, knowing that he was a just and holy man, and observed him; and when he heard him, he did many things, and heard him gladly. And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee. And when the daughter of the said Herodias came in, and

danced, and pleased Herod and them that sat with him, the king said unto the damsel, "Ask of me whatsoever thou wilt, and I will give it thee." And he sware unto her, "Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom." And she went forth, and said unto her mother, "What shall I ask?" And she said, "The head of John the Baptist." And she came in straightway with haste unto the king, and asked, saying, "I will that thou give me by and by in a charger the head of John the Baptist." And the king was exceeding sorry, yet for his oath's sake, and for their sakes which sat with him, he would not reject her. And immediately the king sent an executioner, and commanded his head to be brought. And he went and beheaded him in the prison, and brought his head in a charger, and gave it to the damsel and the damsel gave it to her mother. And when John's disciples heard of it, they came and took up his corpse, and laid it in a tomb. And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught. And he said unto them, "Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat." And they departed into a desert place by ship privately.

And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and out went them, and came together unto him. And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things. And when the day was now far spent, his disciples came unto him, and said, "This is a desert place, and now the time is far passed: send them away, that they may go into the country round about, and into the villages, and buy themselves bread for they have nothing to eat. He answered and said unto them, "Give ye them to eat." And they say unto him, "Shall we go and buy two hundred pennyworth of bread, and give them to eat?" He saith unto them, "How many loaves have ye? Go and see." And when they knew, they say, "Five, and two fishes." And he commanded them to make all sit down by companies upon the green grass. And they sat down in ranks, by hundreds, and by fifties. And when he had taken the five loaves and the two fishes,

he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all. And they did all eat, and were filled. And they took up twelve baskets full of the fragments, and of the fishes. And they that did eat of the loaves were about five thousand men. And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people (Mark). Then those men, when they had seen the miracle that Jesus did, said, "This is of a truth the Prophet that should come into the world." When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone (John) to pray (Mark), for he knew the error of this action and that he himself was not the Prophet (GOJ).

- 9 Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem. And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen hands, they found fault. For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. And when they come from the market, except they wash, they eat not. And many other things there be which they have received to hold as the washing of cups, and pots, brasen vessels, and of tables. Then the Pharisees and scribes asked him, "Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?" He answered and said unto them, "Well hath Esaias prophesied of you hypocrites, as it is written, 'This people honoureth me with their lips, but their heart is far from me. Howbeit in vain do they follow me, teaching for doctrines the commandments of men.' For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. And he said unto them, "Full well ye reject the commandment of God, that ye may keep your own tradition. For Moses said, 'Honour thy father and thy mother' and 'Whoso curseth father or mother, let him die the death.' But ye say, if a man shall say to his father or mother, 'It is Corban,' that is to say, a gift, by whatsoever

thou mightest be profited by me he shall be free. And ye suffer him no more to do ought for his father or his mother, making the word of God of none effect through your tradition, which ye have delivered and many such like things do ye (Mark). Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are the things which defile a man, but to eat with unwashen hands defileth not a man.

Then Jesus went thence, and departed into the coasts of Tyre and Sidon. And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, "Have mercy on me, O Master, my daughter is grievously vexed with a devil." But he answered her not a word. And his disciples came and besought him, saying, "Send her away, for she crieth after us." But he answered and said, "I am not sent but unto the lost sheep of the house of Israel." Then came she and begged him, saying, "Master, help me." But he answered and said, "It is not meet to take the children's bread, and to cast it to dogs." And she said, "Truth, Master. Yet the dogs eat of the crumbs which fall from their masters' table." Then Jesus answered and said unto her, "O woman, great is thy faith: be it unto thee even as thou wilt." And her daughter was made whole from that very hour. And Jesus departed from thence, and came nigh unto the Sea of Galilee, and went up into a mountain, and sat down there. And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them: Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see, and they glorified the God of Israel (Matthew).

And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him. And he sighed deeply in his spirit, and saith, "Why doth this generation seek after a sign (Mark)? Except ye see signs and wonders, ye will not believe

(John)? Verily I say unto you (Mark), an evil and adulterous generation seeketh after a sign, and there shall no sign be given to it, but the sign of the prophet Jonas. For as Jonas was three days and three nights in the whale's belly; so shall I be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation, and shall condemn it because they repented at the preaching of Jonas and behold, a greater than Jonas is here (Matthew). For as Jonas was a sign unto the Ninevites, so shall also I be to this generation" (Luke).

And Jesus went out, and his disciples, into the towns of Caesarea Philippi: and by the way he asked his disciples, saying unto them, "Whom do men say that I am?" And they answered, "John the Baptist, or again, Elias; and others, one of the prophets, but some say the Prophet" (GOJ). And he saith unto them, "But whom say ye that I am?" And Peter answereth and saith unto him, "Thou art the Christ." And he charged them that they should tell no man of him. Then he saith unto them, "Whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, when he cometh in the glory of his Father with the holy angels."

10 And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them. And there appeared unto them Elias with Moses: and they were talking with Jesus. And Peter answered and said to Jesus, "Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias" (Mark). While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, "This is my beloved Son, in whom I am well pleased; hear ye him." And when the disciples heard it, they fell on their faces, and were sore afraid (Matthew).

And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them. And straightway all the

people, when they beheld him, were greatly amazed, and running to him saluted him. And he asked the scribes, "What question ye with them?" And one of the multitude answered and said, "Master, I have brought unto thee my son, which hath a dumb spirit, and wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not." He answereth him, and saith, "O faithless and perverse generation, how long shall I be with you? How long shall I suffer you? Bring him unto me." And they brought him unto him and when he saw him, straightway the spirit tare him and he fell on the ground, and wallowed foaming. And he asked his father, "How long is it ago since this came unto him?" And he said, "Of a child." And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us." Jesus said unto him, "If thou canst believe, all things are possible to him that believeth." And straightway the father of the child cried out, and said with tears, "Master, I believe! Help thou mine unbelief." When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, "Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him." And the spirit cried, and rent him sore, and came out of him and he was as one dead; insomuch that many said, "He is dead." But Jesus took him by the hand, and lifted him up, and he arose. And when he was come into the house, his disciples asked him privately, "Why could not we cast him out?" And he said unto them, "This kind can come forth by nothing, but by prayer and fasting."

And he arose from thence, and cometh into the coasts of Judaea by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again. And they brought young children to him, that he should touch them and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." And he took them up

in his arms, put his hands upon them, and blessed them. And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, "Good Master, what shall I do that I may inherit eternal life" (Mark)? And he said unto him, "Why callest thou me good? There is none good but one, that is God. But if thou wilt enter into life, keep the commandments (Matthew). Thou knowest the commandments, 'Do not commit adultery, do not kill, do not steal, do not bear false witness, defraud not, honour thy father and mother.'" And he answered and said unto him, "Master, all these have I observed from my youth" (Mark). Jesus said unto him, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me" (Matthew). And he was sad at that saying, and went away grieved: for he had great possessions. And Jesus looked round about, and saith unto his disciples, "How hardly shall they that have riches enter into the kingdom of God!" And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, "Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." And they were astonished out of measure, saying among themselves, "Who then can be saved?" And Jesus looking upon them saith, "With men it is impossible, but not with God: for with God all things are possible" (Mark).

11 And Jesus entered and passed through Jericho. And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich. And he sought to see Jesus who he was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way. And when Jesus came to the place, he looked up, and saw him, and said unto him, "Zacchaeus, make haste, and come down, for today I must abide at thy house." And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, "That he was gone to be guest with a man that is a sinner." And

Zacchaeus stood, and said unto the Master, "Behold, Master, the half of my goods I give to the poor and if I have taken any thing from any man by false accusation, I restore him fourfold. And Jesus said unto him, "This day is salvation come to this house, forsomuch as he also is a son of Abraham" (Luke). Then he saith unto them that murmured, "If ye were Abraham's children, ye would do the works of Abraham" (John).

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table, moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried, and in Hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, "Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." But Abraham said, "Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed so that they which would pass from hence to you cannot; neither can they pass to us, that would come] from thence." Then he said, "I pray thee therefore, father, that thou wouldest send him to my father's house: For I have five brethren that he may testify unto them, lest they also come into this place of torment." Abraham saith unto him, "They have Moses and the prophets, let them hear them." And he said, "Nay, father Abraham: but if one went unto them from the dead, they will repent." And he said unto him, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, "A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered

them ten pounds, and said unto them, 'Occupy till I come.' But his citizens hated him, and sent a message after him, saying, 'We will not have this man to reign over us.' And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, 'Lord, thy pound hath gained ten pounds.' And he said unto him, 'Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.' And the second came, saying, 'Lord, thy pound hath gained five pounds.' And he said likewise to him, 'Be thou also over five cities.' And another came, saying, 'Lord, behold, here is thy pound, which I have kept laid up in a napkin; for I feared thee, because thou art an austere man. Thou takest up that thou layedst not down, and reapest that thou didst not sow.' And he saith unto him, 'Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow. Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?' And he said unto them that stood by, 'Take from him the pound, and give it to him that hath ten pounds.' And they said unto him, 'Lord, he hath ten pounds.' For I say unto you, that unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me." And when he had thus spoken, he went before, ascending up to Jerusalem (Luke).

12 Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off. When Jesus heard that, he said, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." Then said Jesus unto them plainly, "Lazarus is dead." Then when Jesus came, he found that he had been in the grave four days already. Then said Martha unto Jesus, "Master, if thou hadst been here, my brother had not

died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee." Jesus saith unto her, "Thy brother shall rise again." The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, "She goeth unto the grave to weep there." Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, "Master, if thou hadst been here, my brother had not died." When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, And said, "Where have ye laid him?" They said unto him, "Master, come and see." Jesus wept. Then said the Jews, "Behold how he loved him!" And some of them said, "Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?" Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, "Take ye away the stone." Martha, the sister of him that was dead, saith unto him, "Master, by this time he stinketh: for he hath been dead four days." Jesus saith unto her, "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me." And when he thus had spoken, he cried with a loud voice, "Lazarus, come forth!" And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, "Loose him, and let him go." Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. But some of them went their ways to the Pharisees, and told them what things Jesus had done. Then gathered the chief priests and the Pharisees a council, and said, "What do we? For this man doeth many miracles. If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation." And one of them, named Caiaphas, being the high

priest that same year, said unto them, "Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not" (John).

And when they came nigh to Jerusalem, at the Mount of Olives, he sendeth forth two of his disciples, And saith unto them, "Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him. And if any man say unto you, 'Why do ye this?' Say ye that the Lord hath need of him, and straightway he will send him hither." And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him. And certain of them that stood there said unto them, "What do ye, loosing the colt?" And they said unto them even as Jesus had commanded and they let them go. And they brought the colt to Jesus, and cast their garments on him, and he sat upon him. And many spread their garments in the way, and others cut down branches off the trees, and strawed them in the way. And they that went before, and they that followed, cried, saying, "Hosanna; Blessed is he that cometh in the name of the Lord" (Mark)! All this was done, that it might be fulfilled which was spoken by the prophet, saying, "Tell ye the daughter of Sion, 'Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.'" And when he was come into Jerusalem, all the city was moved, saying, "Who is this?" And the multitude said, "This is Jesus the prophet of Nazareth of Galilee" (Matthew). And Jesus entered into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve. And on the morrow, when they were come from Bethany, he was hungry. And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet. And Jesus answered and said unto it, "No man eat fruit of thee hereafter for ever." And his disciples heard it. And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, and would not suffer that any man should carry any vessel through the

temple. And he taught, saying unto them, "Is it not written, 'My house shall be called of all nations the house of prayer?' But ye have made it a den of thieves."

And Peter calling to remembrance saith unto him, "Master, behold, the fig tree which thou cursedst is withered away." And Jesus answering saith unto them, "Have faith in God. For verily I say unto you, that whosoever shall say unto this mountain, be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses. And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders and say unto him, "By what authority doest thou these things? And who gave thee this authority to do these things?" And Jesus answered and said unto them, "I will also ask of you one question, and answer me, and I will tell you by what authority I do these things. The baptism of John, was it from heaven, or of men? Answer me." And they reasoned with themselves, saying, 'If we shall say, from heaven; he will say, why then did ye not believe him? But if we shall say, of men; they feared the people: for all men counted John, that he was a prophet indeed.' And they answered and said unto Jesus, "We cannot tell." And Jesus answering saith unto them, "Neither do I tell you by what authority I do these things" (Mark).

Jesus then saith unto them, "Did ye never read in the scriptures, 'The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?' Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. And when the chief priests and Pharisees had heard his parables, they perceived

that he spake of them. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet" (Matthew).

13 And they send unto him certain of the Pharisees and of the Herodians, to catch him in his words. And when they were come, they say unto him, "Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Caesar, or not? Shall we give, or shall we not give?" But he, knowing their hypocrisy, said unto them, "Why tempt ye me? Bring me a penny, that I may see it." And they brought it. And he saith unto them, "Whose is this image and superscription?" And they said unto him, "Caesar's." And Jesus answering said unto them, "Render to Caesar the things that are Caesar's, and to God the things that are God's." And they marvelled at him. Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying, "Master, Moses wrote unto us, 'If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.' Now there were seven brethren: and the first took a wife, and dying left no seed. And the second took her, and died, neither left he any seed: and the third likewise. And the seven had her, and left no seed: last of all the woman died also. In the resurrection therefore, when they shall rise, whose wife shall she be of them? For the seven had her to wife." And Jesus answering said unto them, "Do ye not therefore err, because ye know not the scriptures, neither the power of God? For when they shall rise from the dead, they neither marry, nor are given in marriage (Mark). Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection (Luke). And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob?' He is not the God of the dead, but the God of the living: ye therefore do greatly err."

And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, "Which is the first commandment of all?" And Jesus answered him, "The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, thou shalt love thy neighbour as thyself. There is none other commandment greater than these." And the scribe said unto him, "Well, Master, thou hast said the truth: for there is one God; and there is none other but he: And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices." And when Jesus saw that he answered discreetly, he said unto him, "Thou art not far from the kingdom of God" (Mark). Then said Jesus to those Jews which believed on him, "If ye continue in my word, then are ye my disciples indeed; verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John). And Jesus answered and said, while he taught in the temple, "Why say the scribes that Christ is the Son of David? For David himself said by the Holy Ghost, 'The Lord said to my lord, Sit thou on my right hand, till I make thine enemies thy footstool.' David therefore himself calleth him lord; and whence is he then his son?" And the common people heard him gladly (Mark). Yet the scribes became exceedingly enraged and saith unto him, "Is not Christ who is to come, an heir of David? Do you presume to dishonour our traditions?" Jesus answered and said, "Which Christ? For verily he that is speaking with you is called Christ yet was not Esaias inspired to call the gentile Cyrus Christ? A king of earthly dominion? Therefore, I say unto you, that the Christ whom thou seekest is likewise a gentile king who proceedeth not from David. Lo, he is a Kedarite." There was a division therefore again among the Jews for these sayings (GOJ). And many of them said, "He hath a devil, and is mad; why hear ye him" (John)?

Then spake Jesus to the multitude, and to his disciples, saying: "O Children of Israel! I am the Apostle of the Lord thy God sent to you, confirming the Law which came before me, and giving glad tidings of the Prophet to come after me, whose name shall be the most Praised (Munahma in Syriac), Wonderful Counsellor, Prince of Peace" (Qur'an, GOJ). And one of the scribes came and asked him, "Master, how are we to know him?" Jesus saith unto him, "did not the Lord say that 'he shall bear the symbol of dominion upon his shoulder' (GOJ)? These things have I spoken unto you, being yet present with you. But the Intercessor, whom the Father will send, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince and Mercy of all the worlds cometh that the world may know that I love the Father; and as the Father gave me commandment, even so I do. And when the Intercessor is come, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Intercessor will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince and Mercy of the worlds is chosen and esteemed. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth. For he shall not speak of himself; but whatsoever he shall hear, that shall he speak, and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. Arise, let us go hence" (John).

14 Then spake again Jesus to the multitude, and to his disciples, saying, "The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, 'Rabbi, Rabbi.' But be not ye called Rabbi: for one is your Master, even Christ, and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted."

"But woe unto you, scribes and Pharisees, hypocrites! For ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you, scribes and Pharisees, hypocrites! For ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. Woe unto you, scribes and Pharisees, hypocrites! For ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of Hell than yourselves. Woe unto you, ye blind guides, which say, 'Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!' Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? And, 'Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.' Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. Woe

unto you, scribes and Pharisees, hypocrites! For ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel. Woe unto you, scribes and Pharisees, hypocrites! For ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites! For ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Woe unto you, scribes and Pharisees, hypocrites! Because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, And say, 'If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.' Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city (Matthew). Is it that whenever there comes to you a messenger with what ye yourselves desire not, ye are puffed up with pride? Some ye called impostors, and others ye slay (Qur'an)! That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, all these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate (Matthew). Did not Moses give you the law, and yet none of you keepeth the law" (John)?

15 And as he went out of the temple, one of his disciples saith unto him, "Master, see what manner of stones and what buildings are here." And Jesus answering said unto him, "Seest thou these great buildings? There shall not be left one stone upon another, that shall not be thrown down." And as he sat upon the Mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, "Tell us, when shall these things be, and what shall be the sign when all these things shall be fulfilled?" And Jesus answering them began to say, "Take heed lest any man deceive you: For many shall come in my name, saying, I am Christ; and shall deceive many. And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows. But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them. And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not: For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect. But take ye heed: behold, I have foretold you all things. But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in the clouds with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds (Mark) and lead them in God's praise (GOJ), from the uttermost part of the earth to the uttermost part of heaven (Mark). He shall be given dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. Then, lo, he will be brought

nigh unto the Ancient of Days as Daniel had said. And in those days he shall destroy the four beasts and giveth his kingdom to the saints of the most High, who shall possess the kingdom for ever, even for ever and ever (GOJ)."

Now learn a parable of the fig tree; when her branch is yet tender, and putteth forth leaves, ye know that summer is near: So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors. Heaven and earth shall pass away: but my words shall not pass away. But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is. For I am as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: Lest coming suddenly he find you sleeping. And what I say unto you I say unto all, watch (Mark). For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be" (Matthew). Then the disciples lifted up their hands and cried, "Maranatha Ya Munahma!," that is to say, "Come, O Master, the most Praised" (GOJ)! "Here is a parable: Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, 'Give us of your oil; for our lamps are gone out.' But the wise answered, saying, 'Not so, lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.' And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, 'lord, lord, open to us.' But he answered and said, 'Verily I say unto you, I know you not.'

Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh" (Matthew).

16 After two days was the feast of the Passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, "Not on the feast day, lest there be an uproar of the people. And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them (Mark) and said "What will ye give me, and I will deliver him unto you?" And they covenanted with him for thirty pieces of silver. And when they heard it, they were glad, and promised to give him the money. And he sought how he might conveniently betray him. And the first day of unleavened bread, when they killed the Passover lambs, his disciples said unto him, "Where wilt thou that we go and prepare that thou mayest eat the passover?" And he sendeth forth two of his disciples, and saith unto them, "Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say ye to the goodman of the house, 'The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples?'" And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the Passover. And in the evening he cometh with the twelve (Mark).

Behold, his disciples saith unto him, "O Jesus the son of Mary. Can thy Lord send down to us a table set with viands from heaven?" Said Jesus: "Fear God, if ye have faith." They answered unto him: "We only wish to eat thereof and satisfy our hearts, and to know that thou hast indeed told us the truth; and that we ourselves may be witnesses to the Sign." Said Jesus the son of Mary: "O Lord our God! Send us from heaven a table set with viands, that there may be for us - for the first and the last of us; a solemn festival and a sign from thee; and provide for our sustenance, for thou art the best Sustainer of our needs" (Qur'an). And as they sat and did eat, Jesus said, "Verily I say unto you, one of you which eateth with me shall betray me." And they began to be sorrowful, and to say unto him one by one, "Is it I?" and

another said, "Is it I?" And he answered and said unto them, "It is one of the twelve that dippeth with me in the dish." And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, "Take, eat." And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. "Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God." And he said unto them, "When I sent you without purse, and scrip, and shoes, lacked ye any thing?" And they said, "Nothing". Then said he unto them, "But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one." And they said, "Master, behold, here are two swords." And he said unto them, "It is enough" (Luke). And when they had sung a hymn, they went out into the Mount of Olives.

Swoon Passion

17 And they came to a place which was named Gethsemane: and he saith to his disciples, "Sit ye here, while I shall pray." And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; and saith unto them, "My soul is exceeding sorrowful unto death: tarry ye here, and watch" (Mark). And he went a little further, and fell on his face, and prayed, saying, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt" (Matthew). And there appeared an angel unto him from heaven, strengthening him (Luke), and assuring him of salvation (GOJ). And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, "Why sleep ye? Rise and pray, lest ye enter into temptation" (Luke). Judas then, having received a detachment of soldiers and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons (John). And he that betrayed him had given them a token, saying, "Whomsoever I shall kiss, that same is he; take him, and lead him away safely." And as soon as he was come, he goeth straightway to him, and saith, "Master, Master," and kissed him. And they laid

their hands on him, and took him. And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. And Jesus answered and said unto them, "Are ye come out, as against a thief, with swords and with staves to take me? I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled." And they all forsook him, and fled (Mark).

And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled (Matthew). And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, and the high priest stood up in the midst, and asked Jesus, saying, "Answerest thou nothing? What is it which these witness against thee (Mark)"? The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, "My doctrine is not mine, but His that sent me. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? Ask them which heard me, what I have said unto them. Behold, they know what I said." And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, "Answerest thou the high priest so?" Jesus answered him, "If I have spoken evil, bear witness of the evil: but if well, why smitest thou me" (John)? Again the high priest asked him, and said unto him, "Art thou the Christ, the Son of the Blessed?" And Jesus said, "I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven (Mark); coming suddenly to thy very temple. Even the Messenger of the covenant, who shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. It was he that the Baptist spoke

of that would baptize with the Holy Spirit and with fire yet ye stiff-necked vipers gave him no hearing! For verily, I say unto you, the most Desired of all nations shall come here, thus hath said the Lord of Hosts from the days of old" (GOJ). Then the high priest rent his clothes, and saith, "What need we any further witnesses? Ye have heard the blasphemy: what think ye?" And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and the servants did strike him with the palms of their hands (Mark) saying, "Prophecy unto us, thou Christ, who is he that smote thee" (Matthew)?

18 And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate (Mark). Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, "I have sinned in that I have betrayed the innocent blood." And they said, "What is that to us? See thou to that." And he cast down the pieces of silver in the temple, and departed, and went and hanged himself (Matthew). Pilate then went out unto them, and said, "What accusation bring ye against this man?" Then said Pilate unto them, "Take ye him, and judge him according to your law." The Jews therefore said unto him, "It is not lawful for us to put any man to death" (John), and they began to accuse him, saying, "We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King" (Luke). And Pilate asked him, saying, "Art thou the King of the Jews?" And he answered him and said (Matthew), "Sayest thou this thing of thyself, or did others tell it thee of me?" Pilate answered, "Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?" Jesus answered, "My kingdom is not of this world: If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." Pilate therefore said unto him, "Art thou a king then?" Jesus answered, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I

should bear witness unto the truth. Every one that is of the truth heareth my voice." Pilate saith unto him, "What is truth?" And when he had said this, he went out again unto the Jews, and saith unto them, "I find in him no fault at all (John). Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: I will therefore chastise him, and release him" (Luke).

Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude crying aloud began to desire him to do as he had ever done unto them. But Pilate answered them, saying, "Will ye that I release unto you the King of the Jews?" For he knew that the chief priests had delivered him for envy (Mark). When he was set down on the judgment seat, his wife sent unto him, saying, "Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him" (Matthew). But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered and said again unto them, "What will ye then that I shall do unto him whom ye call the King of the Jews?" And they cried out, "Crucify him!" Then Pilate said unto them, "Why? What evil hath he done?" And they cried out the more exceedingly, "Crucify him" (Mark)! and, saying, "If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar" (John). When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, "I am innocent of the blood of this just person: see ye to it." Then answered all the people, and said, "His blood be on us, and on our children" (Matthew). And willing to content the people, released Barabbas unto them, and delivered Jesus, **when he had scourged him**, to be crucified. And the soldiers led him away into the hall, called Praetorium; and they call together the whole band.

19 And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, the place of a skull. And they gave him to drink wine mingled with myrrh: but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, "The King of the Jews" (Mark). Then said the chief priests of the Jews to Pilate, "Write not, The King of the Jews; but that he claimed, 'I am King of the Jews.'" Pilate answered, "What I have written I have written" (John). And with him they crucify two thieves; the one on his right hand, and the other on his left. The chief priests mocking said among themselves with the scribes, "He saved others; himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe." And they that were crucified with him reviled him. And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus said (Mark), "Father, forgive them; for they know not what they do" (Luke). And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done (Matthew), they glorified God, saying, Certainly this was a righteous man (Luke). There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome (Mark). After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, "I thirst." Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, "It is finished," and he bowed his head. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, for that sabbath day was an high day, besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of

the other which was crucified with him. But when they came to Jesus, and perceived (incorrectly) that he was dead already, they brake not his legs (John).

20 And now when the even was come, because it was the preparation, that is, the day before the sabbath, Joseph of Arimathaea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead. And when he knew it of the centurion, he gave the body to Joseph. And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre. And Mary Magdalene and Mary the mother of Joses beheld where he was laid.

The first day of the week (John), when the sabbath had past (Mark) cometh Mary Magdalene early, when it was yet dark (John), and Mary the mother of James, and Salome unto the sepulcher. And they said among themselves, "Who shall roll us away the stone from the door of the sepulchre?" And when they looked, they saw that the stone was rolled away: for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, "Be not affrighted: Ye seek Jesus of Nazareth, which was crucified. He is risen and he is not here. Behold the place where they laid him." And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: And as they were afraid, and bowed down their faces to the earth, they said unto them, "Why seek ye the living among the dead? He is not here, but is risen. Remember how he spake unto you when he was yet in Galilee, saying (Luke), 'For as Jonas was three days and three nights in the whale's belly; so shall I be three days and three nights in the heart of the earth. For as Jonas was a sign unto the Ninevites, so shall also I be to this generation'" (GOJ). And they remembered his words (Luke). Then the women went away unto their

own home (GOJ). But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, "Woman, why weepest thou?" She saith unto them, "Because they have taken away my Master, and I know not where they have laid him." And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, "Woman, why weepest thou? Whom seekest thou?" She, supposing him to be the gardener, saith unto him, "Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away." Jesus saith unto her, "Mary." She turned herself, and saith unto him, "Rabboni!" which is to say, Master. Jesus saith unto her, "Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." Mary Magdalene came and told the disciples that she had seen the Master, and that he had spoken these things unto her (John). And they, when they had heard that he was alive, and had been seen of her, believed not (Mark). And her words seemed to them as idle tales, and they believed them not. Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

21 And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, "What manner of communications are these that ye have one to another, as ye walk, and are sad?" And the one of them, whose name was Cleopas, answering said unto him, "Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?" And he said unto them, "What things?" And they said unto him, "Concerning Jesus of Nazareth, which was a

prophet mighty in deed and word before God and all the people: And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, today is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive." Then he said unto them, "O fools, and slow of heart to believe all that the prophets have spoken." And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. And they drew nigh unto the village, whither they went: and he made as though he would have gone further. But they constrained him, saying, "Abide with us: for it is toward evening, and the day is far spent." And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?"

And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, "saying, The Master is alive indeed, and hath appeared to Simon." And they told what things were done in the way, and how he was known of them in breaking of bread. And as they thus spake, Jesus himself entered the room and stood in the midst of them, and saith unto them, "Peace be unto you." But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, "Why are ye troubled? And why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself. Handle me, and see for a spirit hath not flesh and bones, as ye see me have." And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, "Have ye here any meat?" And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before

them. And he said unto them, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me." Then opened he their understanding, that they might understand the scriptures, And said unto them, "Thus it is written (Luke), that 'God saves His Christ, with the saving grace of His mighty right hand' (GOJ; Psalm 20:6). And ye are witnesses of these things. And he led them out as far as to Bethany, and he lifted up his hands, and blessed them (Luke). Then he saith unto them, "Prepare ye all for the Son of man and his kingdom of God" (GOJ). And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they returned to Jerusalem with great joy (Luke) shouting at every passerby "Maranatha Ya Munahma!" that is to say, "Come O Master, the most Praised" (GOJ)! And were continually in the temple, praising and blessing God. Amen (Luke).

END OF GOSPEL

Judas Passion

17 And they came to a place which was named Gethsemane: and he saith to his disciples, "Sit ye here, while I shall pray." And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; and saith unto them, "My soul is exceeding sorrowful unto death: tarry ye here, and watch" (Mark). And he went a little further, and fell on his face, and prayed, saying, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt" (Matthew). And there appeared an angel unto him from heaven, strengthening him (Luke), and assuring him of salvation and saying unto him, "Thy Lord saith (GOJ), 'O Jesus! I will take thee and raise thee to Myself and clear thee of the falsehoods of those who blaspheme. I will make those who follow thee superior to those who reject faith, to the Day of Resurrection. Then shall ye all return unto me, and I will judge between you of the matters wherein ye dispute'" (Qur'an). Now all this was done, that it might be fulfilled

which was spoken of the Lord by David saying, "Know I that God saves His Christ; He shall hear him from His holy heaven; with the saving power of His right hand" (GOJ; Psalm 20:6). And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, "Why sleep ye? Rise and pray, lest ye enter into temptation" (Luke). Judas then, having received a detachment of soldiers and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, "Whom seek ye?" They answered him, "Jesus of Nazareth." Jesus saith unto them (John), "There he is" and pointed to Judas who was now transfigured to appear as Jesus. And the angel of the Lord came at that moment and carried Jesus into heaven (GOJ). And they all forsook Judas (GOJ), and fled (Mark).

And they that had laid hold on Judas led him away to Caiaphas the high priest, where the scribes and the elders were assembled (Matthew). And the chief priests and all the council sought for witness against Judas to put him to death; and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, and the high priest stood up in the midst, and asked Judas, saying, "Answerest thou nothing? What is it which these witness against thee (Mark)"? But Judas held his peace (Matthew) for he was dumbfounded (GOJ). And the high priest answered and said unto him, "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God"

(Matthew). Again the high priest asked him, and said unto him, "Art thou the Christ, the Son of the Blessed" (Mark)? And Judas (GOJ) said unto them, "If I tell you, ye will not believe: And if I also ask you, ye will not answer me, nor let me go." Then said they all, "Art thou then the Son of God?" And he said unto them, "You say that I am." And they said, "What need we any further witness? For we ourselves have heard of his own mouth" (Luke). And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and the servants did strike him with the palms of

their hands (Mark) saying, "Prophecy unto us, thou Christ, who is he that smote thee" (Matthew)?

18 And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Judas, and carried him away, and delivered him to Pilate (Mark). Then Judas when he saw that he was condemned, repented himself, saying, "I have sinned in that I have betrayed the innocent blood" (Matthew). Pilate then went out unto them, and said, "What accusation bring ye against this man?" Then said Pilate unto them, "Take ye him, and judge him according to your law." The Jews therefore said unto him, "It is not lawful for us to put any man to death" (John), and they began to accuse him, saying, "We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King" (Luke). And Pilate asked him, "Art thou the King of the Jews?" And he answering said unto him, "Thou sayest it." And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, "Answerest thou nothing?" Behold how many things they witness against thee (Mark). But Judas (GOJ) yet answered nothing (Mark) for he was exceedingly stricken (GOJ); so that Pilate marveled (Mark).

Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude crying aloud began to desire him to do as he had ever done unto them. But Pilate answered them, saying, "Will ye that I release unto you the King of the Jews?" For he knew that the chief priests had delivered him for envy. But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered and said again unto them, "What will ye then that I shall do unto him whom ye call the King of the Jews?" And they cried out, "Crucify him!" Then Pilate said unto them, "Why? What evil hath he done?" And they cried out the more exceedingly, "Crucify him" (Mark)! and, saying, "If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king

speakeeth against Caesar" (John). And willing to content the people, released Barabbas unto them, and delivered Judas, when he had scourged him, to be crucified. And the soldiers led him away into the hall, called Praetorium; and they call together the whole band (Mark).

19 And they clothed him with purple, and platted a crown of thorns, and put it about his head, and began to salute him, "Hail, King of the Jews!" And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, the place of a skull (Mark). And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, "they parted my garments among them, and upon my vesture did they cast lots (Matthew); for dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet" (GOJ, Psalm 22). And it was the third hour, and they crucified him. And the superscription of his accusation was written over, "The King of the Jews" (Mark). Then said the chief priests of the Jews to Pilate, "Write not, The King of the Jews; but that he claimed, 'I am King of the Jews.'" Pilate answered, "What I have written I have written" (John). And with him they crucify two thieves; the one on his right hand, and the other on his left. The chief priests mocking said among themselves with the scribes, "He saved others; himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe." And they that were crucified with him reviled him. And when the sixth hour was come, there was darkness over the whole land until the ninth hour (Mark). And at the ninth hour Judas repented himself and wailed (GOJ), "Eloi, Eloi, lama sabachthani?" which is, being interpreted, "My God, my God, why hast thou forsaken me" (Mark)? There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome, (Mark) all of which had

believed it was Jesus (GOJ). And Judas cried with a loud voice, and gave up the ghost (Mark). The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, for that sabbath day was an high day, besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Judas, and perceived that he was dead already, they brake not his legs. But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water (John). And the soldiers brought Judas down from the cross and laid him upon a linen. Then from every quarter ravenous dogs appeared which tore asunder his body and devoured it (GOJ).

20 Now the eleven returned to Jerusalem and gathered and they talked together of all these things which had happened. And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, "Peace be unto you. God has allowed me to visit you, my disciples once more" (GOJ). Then said he unto them, "Who will be my helpers to the work of God?" Said the disciples, "We are God's helpers!" Then a portion of the Children of Israel believed, and a portion disbelieved: But God gave power to those who believed, against their enemies, and they became the ones that prevailed (Qur'an). And he said unto them "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me." Then opened he their understanding, that they might understand the scriptures. And said unto them, "Thus it is written (Luke), that the 'angels shall bear me up in their arms lest I dash my foot against a stone.' And that 'He delivereth me from mine enemies: yea, He liftest me up above those that rise up against me: He hast delivered me from the violent man.' And that God's word be glorified when he said 'whoever is hanged from a tree is accursed' as was the traitor Iscariot (GOJ; Psalm 91, 18; Deut. 21:23). And ye are witnesses of these things." And he led them out as far as to Bethany, and he lifted up his hands, and blessed them (Luke). Then he saith

unto them, "Prepare ye all for the Son of man and his kingdom of God" (GOJ). And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And God revealed to His Christ: "O Jesus the son of Mary! Recount My favour to thee and to thy mother. Behold! I strengthened thee with the Holy Spirit, so that thou didst speak to the people in childhood and in maturity. Behold! I taught thee the Book and Wisdom, the Law and the Gospel and behold! Thou makest out of clay, as it were, the figure of a bird, by My leave, and thou breathest into it and it becometh a bird by My leave, and thou healest those born blind, and the lepers, by My leave. And behold! Thou bringest forth the dead by My leave. And behold! I did restrain the Children of Israel from violence to thee when thou didst show them the clear Signs, and the unbelievers among them said, 'This is nothing but evident magic'" (Qur'an). And the disciples returned to Jerusalem with great joy (Luke) shouting at every passerby "Maranatha Ya Munahma!" that is to say, "Come O Master, the most Praised" (GOJ)! And were continually in the temple, praising and blessing God. Amen (Luke).

END OF GOSPEL